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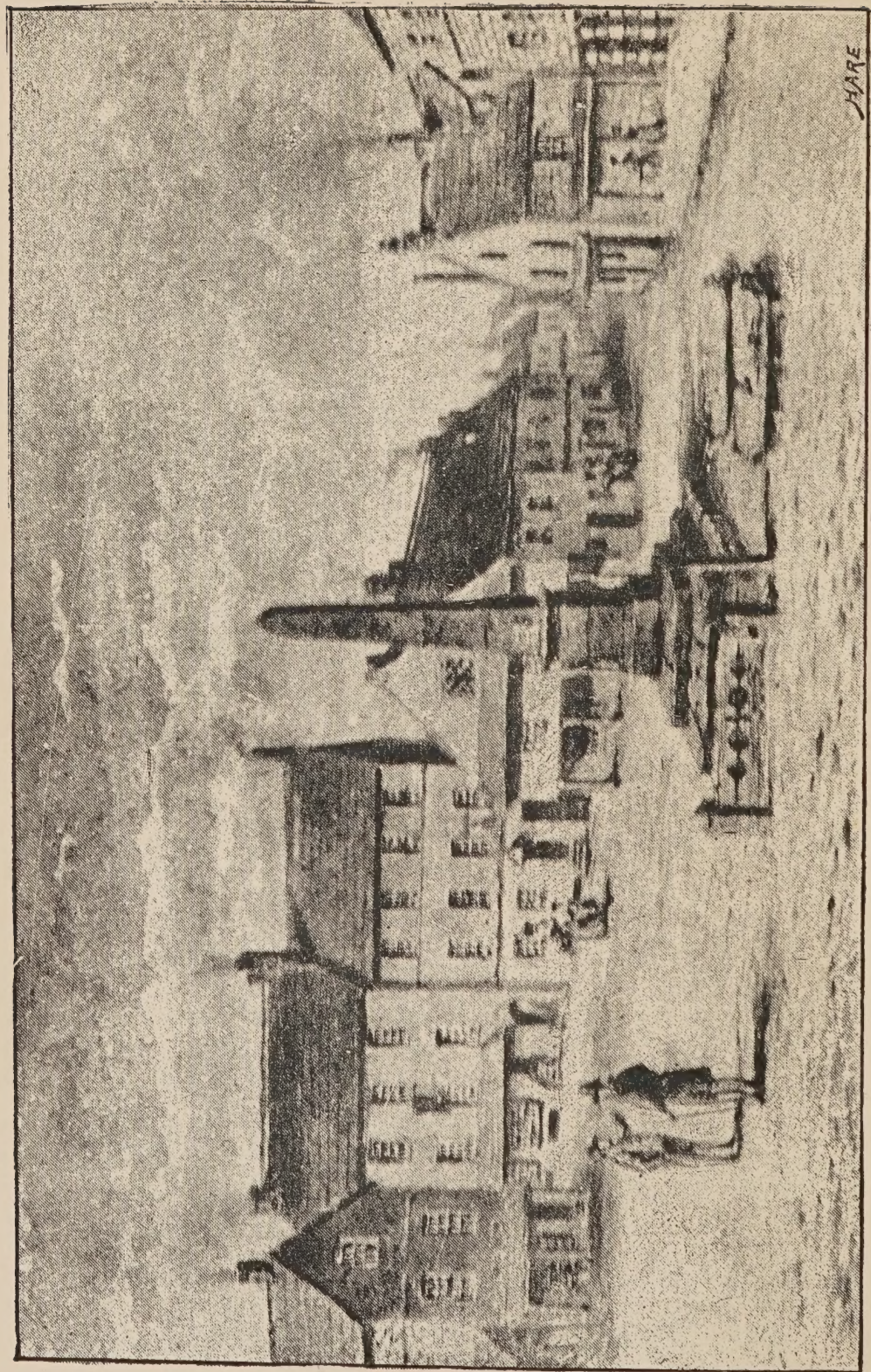
BZP (Lampe)



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AUTOBIOGRAPHY OF
HENRY LAMPE, M.D.



HARE

MARKET PLACE, ULVERSTON, IN 1777.

CURRICULUM VITÆ,
OR THE
BIRTH, EDUCATION, TRAVELS,
AND LIFE
OF
HENRY LAMP, M.D.,

Written by himself for the Information of his own
children when they come to years of discretion,
if Life be spared to them till then.

In ULVERSTONE,
in Fourness, in Lancashire,
the 22nd day of the 1st Mo., 1710-11.

Printed from a Manuscript in the
possession of

LEGH RICHMOND AYRE, M.A.,
Vicar of Holy Trinity, Ulverston;

With an Introduction, Supplement, and
Notes, by

JOSEPH J. GREEN.

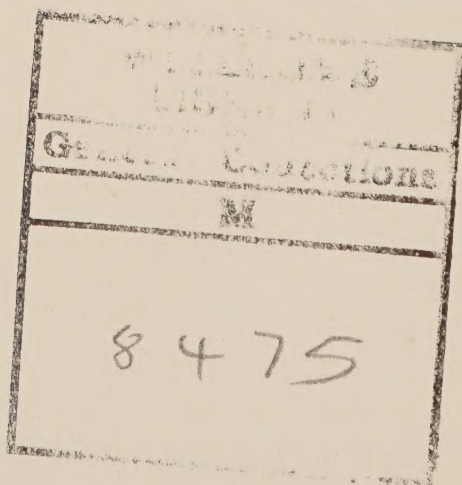
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LAMPE, Henricus [1660-1711]

BZP (Lampe)



PREFACE.

The original manuscript from which we print the following Autobiography is, as far as we are aware, not in existence ; but a manuscript copy was amongst the papers of the late Thomas Binns, of Liverpool, who died in 1842. This gentleman was a Quaker antiquarian and botanist, a man of cultivated taste and literary acquirements. He is described by Ecroyd Smith, also a Quaker antiquarian, as “the careful, discriminating, and indefatigable collector of an enormous mass of valuable materials towards a future History of Lancashire.” This magnificent collection, bound up in thirty folio volumes, is now in the Free Public Library at Liverpool ; but the Librarian courteously informs us that it contains no manuscripts, and is entirely confined to prints and drawings, or we might have expected to find included the original MS. of Lampe. The copy from which we are enabled to print was offered for sale early last year, through one of the excellently lithographed and illustrated

catalogues from the pen of Henry T. Wake, Antiquarian Bookseller, of Fritchley, near Derby. It is a beautiful specimen of caligraphy of the early part of this century, most neatly written on 146 pages of cartridge paper. The volume is a tiny one, measuring only four inches by three, and three-quarters of an inch thick. It is bound in calf and lettered "Lamp." The manuscript was purchased by the Rev. Legh Richmond Ayre, M.A. Vicar of Holy Trinity, Ulverston, and Rural Dean, and grandson of the justly celebrated Rev. Legh Richmond, M.A., the pious author of the *Annals of the Poor*, which includes *The Dairyman's Daughter* and *The Young Cottager*. This gentleman was one of the co-editors with Canon Bardsley, of the valuable published Registers of Ulverston, which are of especial interest to members of the Society of Friends, as containing so many entries relating to the Askew and Fell families. Mr. Ayre is also the editor of a quaint little book, published in 1887, and now very scarce, entitled *The History and Antiquities of Furness in the year 1777, &c.*, by a precocious Quaker Schoolboy, of eleven, one William Fell; with reproductions of the original

drawings. A later and valuable work from the pen of Mr. Ayre, published last year, is a most able and charmingly illustrated *Guide to Ulverston*, which contains, amongst other photographic views, those of Swarthmore Hall and Meeting-house. To Mr. Ayre, especially, our thanks are due for the very courteous loan of the MS., for his kind acquiescence in the present editorship, for his valuable corrections, suggestions, and additions for the press, and for his cordial encouragement in the work. We have also to thank him for the loan of the interesting illustration of Old Ulverston. To W. J. C. Moens, Esquire, F.S.A., of Tweed, well-known author and Huguenot historian, we are indebted for the extracts from the Matriculation Registers of Leyden; to him also we must express our obligation for so kindly drawing the attention of Reginald S. Faber, Esquire, the hon. secretary of the Huguenot Society, to the manuscript. By Mr. Faber, the editor was requested to read the MS., or a portion of it, as a paper for publication with the Society's proceedings, but this had to be given up for the present purpose. To John Brayshaw, of Grange-over-Sands, a member of the Society of Friends, we are indebted for several

notes from the Ancient Monthly Meeting records of Swarthmore ; and to Isaac Sharp, Junior, of Devonshire House, London, E.C., the ever courteous recording clerk of the Society of Friends, our thanks are due for allowing the use of the valuable Quaker registers under his care.

In conclusion, we trust that this little book will have its use as serving afresh to illustrate an important chapter in religious and social history.

*Frieston Lodge,
Stonebridge Park, N.W.,
5th May, 1895.*

CONTENTS.

CHAPTER I.

Introduction.—Value of Autobiographies, 1; Family of Lampe, 2; Lampe Matriculations, 4; Doctor Lampe, his character, 6.

CHAPTER II.

Doctor Lampe, his family, birth, and education (commencement of autobiography), 1660-1684.—His reasons for writing his life, 9; his birth—the Press family, 10; the Lampe family, 11; the author's school, 13; Conigsberg University — barbarous mode of admission, 14; Lampe goes to Leyden University, 16; his voyage thither, 17; cheating landladies, 19; Lampe leaves Leyden, 22.

CHAPTER III.

Cheats all round and the consequences, 1684-1685.—Lampe visits Paris and London, 23; a Paris cheat, 24; Lampe learns English at Exeter, 26; finds at Leyden the Philosopher's stone a cheat, 27; speculates in worthless medicines—goes to Paris, 28; enlists in the King's Lifeguards—is cheated by a Swisser, 29.

CHAPTER IV.

Lampe suffers as a French Huguenot, 1685.—Lampe, a tutor in a French noble family, 31; the Huguenot persecutions, 33; Lampe is taken prisoner, 36; his sufferings, 38; his steadfastness, 39; his release, 42.

CHAPTER V.

Lampe, an Apothecary, first meets the Quakers, Circa 1685-1688.—Lampe at Geneva, Strasburg, and Philippeville, 44; in Cologne and Holland, 45; goes

to London and then becomes an apothecary with two Refugee partners in Norwich, 46; first meets the Quakers there, 47.

CHAPTER VI.

Doctor Lampe becomes a Quaker, Circa 1688-1695.—Lampe, doctor to King William's Dutch Lifeguards in Ireland, 49; a futile verdigris project, 50; Lampe, with a Refugee partner, sets up an apothecary's shop at Canterbury, 51; becomes convinced of Quaker principles there, 52; Lampe, a Quaker in London, 53; at York, as partner with a Swiss chirurgion, inherits a fortune, 55; leaves for London, 56.

CHAPTER VII.

An Unfortunate Fortune, Circa 1695-1698.—Lampe, in London, invests in Dr. Hugh Chamberlain's *Lands' Credit*, 57; his losses, 58.

CHAPTER VIII.

Lampe at Ulverston, Marriage and Death (finish of Autobiography), 1698-1711.—Lampe a physician at Ulverstone, 59; his marriage, 60; his sons—a Doxology, 61.

SUPPLEMENT to DR. LAMPE'S AUTOBIOGRAPHY.

Lampe's marriage, 62; the Gurnell family, that of his wife, 65.

CONCLUSION.

Dr. Lampe's will, 73; inventory of his effects, 81; the Doctor's sons—Tabitha Lampe's second marriage, 84.

APPENDIX.

Note on Hugh Chamberlain.—Biographical account of Chamberlain and the history of the *Lands' Credit*, 86.

I.—INTRODUCTION.

AUTOBIOGRAPHIES and diaries of years long past are always more or less valuable and instructive, and it is a cause for regret that so few treating of matters of an earlier date than the Eighteenth century have escaped the ravages of time. How fascinating and delightful are the diaries of Evelyn and Pepys, how quaint and instructive that of Oliver Heywood, the Nonconformist divine! The Quaker journals or autobiographies of George Fox, Thomas Ellwood, George Whitehead, and John Roberts, of the Seventeenth century, are well worthy of perusal, although perhaps but little known outside the Society to which the authors belonged: few books, in fact, give such a faithful picture of the momentous history of the time. Of the Eighteenth century we have the valuable journals of Wesley and Whitfield, the quaint and embittered life of Thomas Wright, of Liversedge and Birkenshaw, and various histories and diaries dealing with the Georgian era. Of the folio journal of the evangelical

and cultured Thomas Story, the friend of Penn, it is related that Lord Brougham, having accidentally met with a copy when on the Lancaster Assizes, sat up all night to read it. It is but the few who have the leisure or ability, the energy or inclination, to jot down from time to time the annals of their lives, which are often apparently of only private import. But how valuable such records become, however simple, when a century or two have added to their age! Without their assistance it is impossible to picture the lives of our forefathers, whether comparatively uneventful, or full of stirring incident. Nothing can give us such a true idea of the every-day life of men and women of the past, of their religion, morals, and politics, their literature, customs, manners, and usages. It is, therefore, with especial pleasure that we are enabled to print an autobiography of a man who lived in the Seventeenth and early part of the Eighteenth century, and which contains much to instruct, caution, and amuse us. Our author, Dr. Henry Lampe (pronounced in the German, Lampa) came of a good and honourable Protestant race. In the library of the British Museum are a large number of books, mostly of a theological,

musical, or medical character, from the pen of members of this family. An early work of 1622 is by one Barent Lampe. Henricus Lampe, M.D., possibly our Doctor, wrote *Disputatio—de valetudine prospera et adivisa* (Lugduni Batavorum, 1695), 4to. Our Doctor was at this time in England, but it is not improbable that he had this work printed at his old University city of Leyden. Friedrich Adolph Lampe figures as a theological author from 1700—some of his works being printed at Bremen, Amsterdam, Frankfort, &c., and a translation of his Theological dissertations concerning the endless duration of punishment, was reprinted at Edinburgh in 1796. Some twenty-four of his books were issued from the press, inclusive of reprints. Other Lampe authors flourished from 1720 to 1877, their works being published at Danzig, Bremen, Leipzig, Zurich, Berlin, Halle, Christiana, and other places. There is one member of the Lampe family who deserves more than a passing notice, *viz.*: Johann Friedrich Lampe, of London. Sir George Grove, in his *Dictionary of Music and Musicians*, says of him that he was born in Saxony in 1703, came to England about 1725, and was engaged as a bassoon

player at the opera. In 1732 and later he figured as a composer, with remarkable success; his music for Carey's *The Dragon of Wantley* was, it is said, an especial favourite of Handel's. He was a composer, also, of many single songs, which have appeared in various collections, and was a musical author in 1737 and 1740.

In 1748, he went to Dublin, and in 1750 to Edinburgh, where he died July 25, 1751, and is named in the "Gentleman's Magazine" at the time as a celebrated composer of music. He left behind him the reputation of an accomplished musician and excellent man. Charles Wesley often mentions him with great affection, and wrote a hymn on his death entitled, '*Tis done! The Sovereign will's obeyed!*'

The following entries from the matriculation registers of Leyden University refer mostly more directly to the immediate family of our author, and cover a period of over two centuries.

5 July, 1619, Volradus Lampe, (of)
Misnicus, (matriculated) 25. (*i.e.*
aged 25 years.)

8 April, 1623, Bernard Lampen (of)
Amsterdam, 20. (To study) J(uris),
i.e. Law.

- 5 October, 1628, Bernard Lampen, (of)
Amsterdam, 23. Cand(idate for)
M(edicine).
- 22 May, 1643, Johannes Lampe, of
Bremen, 23. T(heology).
- 18 June, 1659, Herbert Lampsius, (of)
medioburgensis, (*i.e.* Middleburg),
20. P(hilosophy).
- 18 March, 1675, Bernard Lampe, (of)
Bremen, 24. J(uris).
- 14 February, 1680, Bernard Lampe, (of)
Bremen, 28. J(uris).
- 18 June, 1691, Hermannus Lamper, (of)
Bremen, 23. M(edicine).
- 14 May, 1695, Henricus Lampe, (of)
Regio-Monto-Borussus (*i.e.* Con-
igsburg), 30, M(edicine).
- 31 July, 1747, Henricus Lampe, cand(i-
date) (of) Amsterdam, ann. ae.
(probably means of age, *i.e.* 25).
T(heology).
- 6 May, 1842, Jan. Cornelis Lampe, (of)
Haerlem, 34. M(edicine), a. s. 2.

If the above Henry Lampe, of Conigs-
burg, refers to our author, his age is
incorrectly given, as he himself states
that he was born in 1660, and this agrees
with other dates in his life. Mr. Moens
suggests that he desired to make him-
self younger than he really was, like
certain ladies of modern date! but this

would not be in keeping with his love of truth. The only other mention of a member of the Lampe family in England which we have noticed is a curious one, *viz.*, that one Daniel Lamp, of Bell Alley, Coleman Street, London, Jeweller, was a bankrupt in 1745.

We must now proceed to speak of the autobiography before us, from which we glean something of Dr. Lampe's character, attainments, and tastes. In his youth he was sober, studious, and mild tempered, with little relish for physical exercise, probably an unfortunate defect in his constitution which doubtless shortened his life. Later, he appears to have been somewhat fond of display, was socially inclined, and, while detesting coarse and unintellectual pursuits and company, delighted in the society of cultured men. He was a man probably of an excellent address, aristocratic bearing, and attractive presence. Lampe was a good linguist, possessed of antiquarian tastes, and more devoted to scientific pursuits than classical studies, although his attainments in the latter were probably up to the average. His life was a most eventful one, and he experienced much trouble through a too sanguine and somewhat change-

able temperament, while he often suffered financial loss through overconfidence in his fellow men. His life shows him to have been of a most kind, generous, and benevolent disposition, and given to hospitality. As a religious character he "had a bottom of true honesty and piety in his mind" as he expressed it; he detested priestcraft, and, during persecution, showed that he possessed constancy and the courage of his Lutheran principles and convictions, even under the hourly expectation of a cruel and painful death. When, however, his judgment was convinced of the truth of the principles of the Quakers, he kicked at the pricks. This goes to show how great a struggle it must have been in those days of etiquette, ceremonious ways, and class distinction, to take up the cross in the matter of "plainness of speech, behaviour, and apparel,"—some of the then distinctions of that then greatly despised and persecuted sect. Although there is no mention of the Saviour in the autobiography, it cannot be doubted that, both as a Lutheran and afterwards as a Quaker, he had full faith in the efficacy of the atonement. His humble dependence and trust in God, and gratitude for the mercies vouchsafed him, were

beautiful characteristics of the later years of his too short life. It seems difficult to realize that a career so full of incident and change was compressed into the short span of fifty-one years.

Appended to the autobiography is a continuation, giving a number of particulars of his own and his wife's family, which we have gleaned from various sources, and which, we trust, will increase the value and interest of the book. Added to these are a number of explanatory and biographical notes both to the autobiography and the supplement.

II.—HIS FAMILY, BIRTH AND
EDUCATION.1660—1684.

INASMUCH as that overuling, secret and unaccountable power, which hath made of one blood all nations of men for to dwell on all the face of the earth (Acts xvii. 26), hath, after many and various tossings and rowlings to and fro upon the earth, through many nations, at last made me to sojourn and pitch my tent, or fix a settlement, in this country, where I am altogether a stranger, unknown to my neighbours who I am, what I am, or where I came from; and the Lord my God hath moreover blest me here, so far as to give me a wife and children, and made me fruitful in this the land of my pilgrimage, I thought it reasonable and just to give and to leave my children some information and knowledge of my descent and place of my nativity, that in case any of them should happen to be scattered, and dropt that way, they might make 'emselves known to some of my relations, for it is easier

to know where we begin our race in this world, than where we shall end it.

I was born in a large city called Conisberg*, in a province call'd Prussia, situated on the Baltick Sea, in the year 1660, the 19th of the month called July.

†My mother did come from the city of Dantzick, where she was born; her maiden name was Press, her father's name Nicholas Press; she had three several sisters, but they all dy'd; only one whose children may yet remain perhaps, her name was Mary, she was married to one Hybrecht Cuyper, and had in my time several children; the eldest son, if I don't mistake, was called Hybrecht after his father, who was an ingenious man in the art of limning or drawing

* Conigsberg (now spelt Königsberg), near the mouth of the Pregel, the capital of East Prussia, is a populous place of some 150,000 inhabitants. The origin of the city dates from 1255. After 1365 it was one of the principal cities of the Hanseatic League, and here, in 1701, Frederick III., of Brandenburg, was crowned the first King of Prussia. It is a quaint old city, and is remarkable for its castle or royal palace, and the cathedral, the library of which contains several letters of Luther to Catherine Bora. Amongst numerous public institutions is the university, founded in 1544, which contains two theological seminaries, one Polish and one Lithuanian, a library of 160,000 volumes, &c., &c. The manufactures include woollen cloth, linen, and spirits. Amongst the exports are corn, flax, &c., that in grain is very extensive. It will be seen that Lampe's father was a merchant in corn and wine.

† It is singular that Lampe omits to give his mother's christian name, and also that of his brother. In the latter case it may be accounted for from the fact of his being no credit to his race.

pictures to the life, as well as in the way of merchandice ; he was very prosperous and of considerable note in my time ; he lived in a place called the Butter Markett.

My father, Hermon Lampe was born in a city of Germany called Bremen,* in the lower Saxony, his mother was left with eight children, a widdow in his very young years ; neither do I remember what calling his father followed ; his said mother lived to the age of about eighty years. Most of my relations are in and about the place. My father's eldest brother was in my time one of the chief magistrates of the city. Some of my father's brethren are ministers, some merchants. All in that place of the name of Lampe are, with us, branches of the same root. My father's sister in that city, Bremen, was married to one Smith, and all of that name there are my cousins ; two of my said cousins went into the East Indies, one Smith, who died, the other, Johannes Lamp, who lived, and may be yet alive. He was preferred to a place of great trust for the States of Holland,

* Bremen is a Hanseatic town, on the Weser, with a population of some 100,000 inhabitants. The cathedral was erected in 1160. The old archiepiscopal palace, now the town hall, is an imposing Gothic building. The municipal wine vault of Bremen is the most celebrated in Germany. Bremen owes its prosperity to its navigable river, it has a history of 1,200 years, and is a most important and interesting city.

in some island there, either Ceylon, Sumatra, or Borneo ; he was many years ago a merchant for the East India Company of Holland there, which is a place of great profit as well as credit, and married a wife in those parts, a widow of great riches. Another cousin, Bernard Lamp was a Governor or Lieutenant of a country under one of the Counts of Lipp, near Bremen : two of my cousins, Henry and Peter Lampe, were merchants in the same city. Providence ordered the settlement of my father to be at Conisberg in Prussia, as before said, after a deal of tossing to and fro in Poland, &c. He began to trade in corn, wines, &c. ; from thence into Holland, and had got a pretty stock during his bachelorship ; then he began to court my mother, twenty-four German miles off, sixty* miles English at least, in Dantzick aforesaid, in the time of warrs† with the Sweeds, by whom being taken prisoner, he lost a great deal of what he was worth for ransom (if I mistake not). My mother brought him, nevertheless, a good portion ; he did live very

* Seventy-eight miles.

† Probably refers to the "thirty years' war," Gustavus Adolphus, King of Sweden, espousing the cause of the Protestant Princes of Germany against the Imperialist leaders.

commendably and honourably, being had in esteem both of private and of Government. He was frequently employed by, and called upon by the Duke de Croy, then Stadtholder, or Lord-Lieutenant of Prussia, to consult with, and give his advice and sence of difficult matters relating to trade and merchandize. He was banker to the said Duke to return the moneys he sent into foreign nations to his then travelling son. My father grew by degrees very able, trading by sea and land. He had many ships and shares of ships at sea, and was the chief merchant concern'd with the nobility of Poland, which brought their commodities into our country to sell or to exchange with such things as they stood in need of.

We were four children, one younger brother I had and a younger sister (now dead) as also a half-sister (from my father's former marriage) which was married to the general postmaster of those parts, named Sturm, but both she and her husband died soon nevertheless, leaving several children. My father kept us, besides the publick school, a private master in the house to look to us when from the publick school, and to prepare us for the same by learning at home. I frequented the Lutheran school

for many years till I was at least twelve years old, for want of sufficient masters in the Calvin or reformed society, and likewise because the School was a great way from us. When I was grown a pretty great boy, I was sent to the afore-said reform'd Church School for two or three years, till I was thought capable to go to the University. I was, naturally, a sober, mild temper'd boy, not at all wild, airy, or much given to play like other lads, inasmuch that in the said reform'd school, when other scholars had liberty given 'em sometimes to play at ball beside the School House, and I rather inclined to sit at my books, I remember my master us'd to begrudge me for so doing, and made me to go out to the rest.

About the age of twelve or thirteen years I was deposited (as they call it), that is, I underwent a very troublesome, painful, and likewise chargeable ceremony, then in use, without which none cou'd be admitted into the colledge, to be a member of the university, and all must undergo it, soon or late, before an honourable assembly of a deal of the chief magistrates of the city and university. The candidates are brought in appointed for the ceremony; then the

depositour, which is an officer of the university, dress'd in fool's apparel, comes in with abundance of carpenter's tools, to wit, a great ax, a less ax, squarer, line, &c. He asketh them several ambiguous questions, admitting of different answers ; to which, howsoever, one answers, he striketh and bangs him with a bagg, which is either fill'd with wool or sand, and he used the one or the other, according as he had been fee'd beforehand ; afterwards he maketh them lie down on the ground, stretching the line over 'em ; then he hews and hacks them, first with the great ax, then with the lesser ; afterwards he plains 'em, first with the greater, then with the lesser plain, with the greatest pain to the sufferers ; when that is over he puts salt upon their heads, an emblem of wisdom and sharpness, also oil he anoints their heads with, and giveth them, if I remember aright, a glass of wine, either to drink, or poureth it on their heads ; after al which the governour acknowledgeth them for clean and polite members of the university, and grants 'em patents in print, with the great seal at 'em for a certificate, such as I have yet in custody, one for my deposition, the other for my reception into the university.

In the year 1676 I was judged to have sufficient of school learning, and fit to enter the college, but the students of our city university were much inclined to debauchery, very rude and wicked, and would admit of no young student without much treating, and trying his temper and courage by duels. These things were much averse to me, therefore I freely join'd with my father's proposal to go into Holland, where students liv'd somewhat more modestly, and had somewhat more liberty and freedom to live as they pleas'd, to live a civil and retir'd life, if they so inclin'd. I had then a private master, who had studied physick, and was ready to take his degree of doctorship: he was my father's countryman, of good parentage in Bremen, and well brought up, his father having been one of the chief magistrates of that city: him my father sent with me into Holland and to the College University of Leyden:*

* Leyden, a city of the Netherlands, twenty-two miles S.W. of Amsterdam, and seventeen N. from Rotterdam, on a branch of the Rhine, with some 40,000 inhabitants. 145 bridges connect fifty small islands, of which the town is made up, and there are many broad canals bordered with trees. A rampart encloses the city, which contains, amongst other fine buildings, an ancient castle attributed to the Romans. In Lampe's time the city had some 100,000 inhabitants, the staple manufactures of linen and woollen having declined since then. Leyden is noted for its successful opposition to the Spaniards in 1573, when it underwent a severe siege. The University was founded in 1575, and is justly celebrated for its library, manuscripts, museum, &c. There are about 420 students.

we went away by sea in my father's ship, at least he had a great share in her, on which account the Captain was respectful and kind; my mother furnished us with all necessary provisions, meat dressed, such as would keep awhile, and also twenty living fowls; but the voyage was long and tedious, as well as dangerous, the fowls dy'd in a very little while, before we had scarce any service of them. We were, I think, about seven weeks at sea, during which time provisions grew very scarce with us, especially bread, having nothing but hard biscakes to rely on, which I was unaccustom'd to, the weather being hot in the month called July; our beer was grown sower, and the water rotten with worms grown in it, &c. At last we arriv'd safely at Amsterdam in Holland, where I had then an uncle, (brother to my father), a merchant there, who received me kindly; his name was Reinier Lampe; he is now dead; some of his children may be yet alive.

After I had rested awhile at Amsterdam, and view'd that famous and splendid city, visiting and feasting with my father's correspondents, I went with my master and uncle to Leyden, because we neither of us were expert in the Dutch

tongue. There he hired us a chamber furnish'd at five pounds sterling per annum, and eighteen shillings a week for tabling, having but two meals a day and no drink, nor ought at other times but for money, living being everywhere dear in Holland. The students at the university being members thereof by a yearly renew'd inscription of their names with the rector magnificus of the university (and, consequently, annually renew'd fees), had their table drink or beer of any sort, also wine, excise free, which, although it was a beneficence and a favour from the government, for the encouragement of their university to strangers, yet it proved a snare, wine thereby being so cheap that it was too frequently used to excess. My father allow'd us that year about eighty pounds sterling besides exchange of money, he also presented my master with a purse defraying his charges of reception into the degree of Doctor of Physick, which cost him about twenty-five pounds. While my said tutor was with me he was a protector and shield, as well as guide to me, but when we had been one year at the colledge together, the most sorrowful and afflicting news came to me of my father's decease,

which made a great alteration ; my said tutor, therefore, departed from me, and I, being then but seventeen years old, was left alone in a bewilder'd world, exposed to the raging temptations of wild and debauched company ; and my mother's indulgence in sending me always money very readily upon the first request, (which wanted no good and fair colours), though very acceptable to me then, prov'd hurtful to me, beyond what I shall here express. It is true I might have victuall'd myself in the house with my landlady, where I had my chamber, as many did, and as I have often done both before and after, but such is the cheating way of these landladies, who for the most part have little or nothing else to live upon but the prey of Students, what they can get or defraud them of they do, without any scruple, nor do they feel any remorse of conscience about it, as I suppose they are so harden'd in that custom, and 'tis such a general way (tho' there be some difference of degrees amongst them). The custom is such, that those who table and victual themselves in their chambers, do tell the landladies what they'll have bought and made ready for them, for it is looked upon as an undervaluing and nasty thing

for Students to buy flesh or ought else themselves, or even to go along with their landladies ; and some who did not heed shame, were nevertheless cheated by collusion of the seller and landlady: at the week end the landlady brings her bill, and to be sure she makes it very near, if not full as large again, as things stood her in ; moreover, we bought peats or towes ourselves, as also our own beer and wine, which she had in her custody and at her discretion, all which did waste farr faster than our use and service of them did allow or require. These visibly known cheating and defrauding tricks made me weary of this private living, as also the want of conversation and company, either upon studious or civil accounts. And, on the other hand, tabling at publick houses drew me into unavoidable excess and extravagant expences, insomuch that I could not live alone under fifty or sixty pounds a year, besides the exchange of money. I lived after the first coming into Holland four years there at the colledge, during which time I studied literature, geography, logick, history, general philosophy and philosophical experiments, anatomy also, and chemistry ; also I had one course of lectures relating to the theory of physick,

or concerning the nature of man all, which lectures were private for particular pay according to the number of scholars ; we had indeed some publick lectures of literature, but they came on very slowly by reason of divers intervening occasions, which did interrupt the publick lectures.

About the time my mother was a widow, growing weary of driving the trade of merchandise with servants, had a mind to give over, and likewise inclined to a second marriage with my present stepfather, Jacob Kinck, before the accomplishment of which she was to make a division of my father's substance, for which reason she would have me to be at home ; consequently I went home by land, travelling thro' the city of Bremen and Hamborough, visiting there my father's relations and friends, and through Dantzick also, shewing myself to my mother's relations there. Being then return'd home, I renew'd my membership out of the University again, and was enroll'd among the rest of the students, but did not like their society any better than formerly ; nevertheless, I frequented one course of philosophical experiments, amongst them also I learnt the art of wrestling and carving of meat and fruits, &c. In the meanwhile, the

division of my father's inheritance being made, my mother did consummate her aforesaid intended marriage with a merchant, Jacob Kinck, who was born at Keydan, near Lithuania, of Scottish descent. I staid a little above a quarter-of-a-year at home, then I took leave of my native country and relations, going in a ship to Holland again, where I arriv'd in about five weeks' time. I stay'd about four years longer at Leyden, perfecting in that time my study for physick, so that I might have then been admitted to take up my degree of Doctor.

III.—CHEATS ALL ROUND, AND THE
CONSEQUENCES.1684—1685.

FROM Holland I went to Brabant and Flanders, into France, and stay'd a few months in Paris, learning the French tongue, but hearing that my brother was very ill in England at Lynn, where he lived with a merchant upon exchange (a son of his master living at the same time with my mother, and both in order to learn the different languages); having, therefore, a desire to see England, I took post for Calais, from whence in the packet boat I went to Harwich, and so in a coach to London; but, for want of the English tongue, was forced to rely on the civility of a transvested Jesuite, who conducted me to a lodging near White-Hall, where, in expectation of him, I kept my chamber I think three days, not being able to speak with anybody intelligibly, but exprest my mind about eating and drinking by signs. At length my aforesaid companion coming to me, he brought me to the Dutch

ordinary,* behind the Exchange in Throgmorton Street, at the Globes, where I found both Dutch and French company, but the house very chargeable, half-a-crown a day. I tabled there about five or six weeks, and, hearing that my brother was gone home again, I gave over the thoughts of going farther into the country.

But I forgot one passage which happened to me at Paris. I had hir'd a chamber which cost me a pistol† per month, and went to dinner and supper abroad, sometimes to an ordinary, sometimes to another, manytimes half-a-crown a meal, French money, generally 15d., seldom 12d. a meal. In one of these places I fell acquainted with a German doctor of physick, who had been settled in London, and married an English wife; he pretended he had been physitian to King Charles, but, being a Papist, was forced to flee the country. The same made great boasting how he could cure the gout and agues to perfection. I, being young and desirous to learn, was inticed by his great pretences, so farr as

* An ordinary is a place of eating, where the prices are settled. There is a mention in the London Directory for 1744 of a French ordinary.

† Pistole, a Spanish gold coin, worth about sixteen shillings; the value varies in other countries.

to bargain with him for a hundred pistoles* to learn me the secret of curing these two very common, great, and difficult distempers, in hopes of coming thereby to great preferment and riches. His method he gave me for the said price, which I have yet the receipts for; he also made me believe, upon my motion of going for England, he could help me there to great preferment, making me to enter into promise to give him half the profit which I should get by the cure of these two heroick distempers; thereupon, he promoted my going away as much as possible, altogether through policy in order to get shutt of me; but I, being young and innocent, did not then perceive his cheat; he gave me a letter of recommendation to the Bishop of Salisbury, whom he made me believe would make me his physitian-in-ordinary for the gout; so being come to London, as aforesaid, I got acquainted with one John Monck-lay, of Exeter, a merchant, who had been several years at Dantzick and in Conigs-berg, and could speak the German language very well. He persuaded me to go along with him into the country, at least so farr as Salisbury, which was in the road to Exeter. We took coach

* About £80.

accordingly ; when we came to Sarum (or Salisbury), I was made sensible of my impostour's trick, and of my disappointment. So I went forward with my companion sixty miles further to Exeter, where he placed me honestly in a good lodging with John Elwill, a confectioner. I staid there about six months, learning the English tongue somewhatly. Now my aforesaid knave and my disappointment having made a great hole in my purse to great loss and no profit, I was much perplex'd and at a while at a stand what to do, but being through an excessive desire after riches drawn into a labrynth, I was, by the same invisible power of darkness, made to travel further and bewilder myself more and more to my additional great loss both of time and money. For having, partly through reading, partly thro' reports and acquaintance with chymists got a notion and belief in my head of a Philosopher's Stone,* in order for the transmutation of mettals, and having from one hand or other purchas'd some infallible method of preparing the same, I resolv'd to get

* The lapis philosophorum or philosopher's stone, commonly named as a red powder possessing a peculiar smell. It was used by the Alchemists in their pretended art of making gold and silver, their view being that all the metals are compounds, containing the same constituents as gold.

out of my low ebb into deeper water. Full of undoubted hope, I sail'd away for Amsterdam in Holland, where I bestow'd abundance of money in a furnace of copper, the maker whereof had made the like for him that communicated the secret to my author, being then actual possessor of the matter aim'd at by me ; the furnace cost me about a hundred guilders* of Holland. Afterwards away went I to Leyden, where I liv'd incognito, and as privately as ever I could devise, having no manner of society with any all that while but my landlady, who never troubled me neither, but in bringing my food, &c. Day and night was I closely intent upon the mistical and great work, never going into a naked bed all the while, the fire requiring great care and attendance, but, alas ! bad tydings for the final recompence, pains and charges lost at the end. Then was I in a miserable pickle, for so conceited was I with the view and expectation of great prosperity that I ventur'd almost all, and if I don't mistake I did not acquaint my relations all the time of my being there.

What then ! good counsel was dead. To go home I sham'd, because I was no

* A guilder, or gilder, is a Dutch coin worth about twenty stivers, or thirty-eight cents ; the furnace would cost about £8.

graduate physitian, and my money would not then allow of that great undertaking. But though I thought I could not find the great and universal remedy both for distempers and poverty, I was infatuated nevertheless by reading some books, with the admirable service of certain medicines very chargeable and costly. I resolv'd to go a little further into the labyrinth, endeavouring and hoping at last to find a way out again. Having prepar'd and furnisht myself with a great deal of rich medicines, I resolv'd to go into France again, and to improve myself a little more in anatomy and chyrurgery* there at Paris, and likewise endeavour to get out of the mire of poverty, by practising physick among the Germans there; but my great medicines not answering my conceiv'd and credulous hopes, and the entrance upon practising proving more difficult than I expected, I spent my time chiefly with the King's Professor of Anatomy, Du Vernois,† in the King's

* Surgery.

† No doubt Joseph Guichard Duverney, a celebrated French Anatomist, born at Feurs 1648; appointed Professor of Anatomy at the Jardin du Roi (Lampe names him "In the King's Garden"), in 1679, and died in 1730. He was the author of a celebrated "*Traité de l'Organe de l'Ouïe*," which was translated and frequently reprinted into several languages. He wrote also other works illustrative of the science he

garden, and also in the Hospital de Dieu, where there were at that time about twelve hundred sick people, of divers distempers, of both sexes, being attended by some religious nuns of the order of Benedictines; but my money being farr spent, I took some very silly advice, and enter'd my cadet or voluntier in the King's Life Guard of Swissers,* in order to get thereby a little lift, till I saw how the wheel of fortune would turn, being, as I thought, come to the lowest degree. I've forgott how much I had a day, I think 15d., because I found myself cloaths; but the company and society of a deal of idle fellows being very unpleasant to me (though I was not often troubled with 'em), and seeing their way of management and discipline, I utterly loath'd their way of living. Therefore, concluding to leave them, and, having contracted a pretty intimate friendship (as I expected) with a Swisser of Lucerne, a chirurgeon, who was to be my companion in that long journey and travel through France into Swisserland, I went with him to the coach that goeth from

professed (Cate's Biographical Dictionary, 1867). George Louis Duvernoy, also a distinguished anatomist, and son of Duvernoy, a physician, flourished 1777-1855.

* The famous Swiss guard which played such an important part during the French Revolution.

Paris to Lions with passengers, where I paid my fare beforehand, as the custom is; and my tronc* or portmantle† I left within in his lodgings, being a great deal nearer the coach than I, in readiness for next morning, the coach being to go out very early next morning; but when I came, I found neither my companion nor my goods, to my great consternation and disappointment. I was forced to let the opportunity of the coach slip, and lose my money which I had given to secure my place, yet all was in vain, for I never saw him since. Such was the knavery of that deceitful friend, notwithstanding his pious pretences of honesty and friendship. Besides my best wearing apparel of fine linen and laces, &c., I had gathered in my travels a pretty collection of medals‡ and other varietys, upon which I set a great value, but all was suddenly lost by a false friend and hidden rogue.

* The French for trunk, which is really a box covered with skin, to hold clothes.

† The usual French pronunciation of Portmanteau.

‡ Coins.

IV.—LAMPE SUFFERS AS A FRENCH
HUGUENOT.

1685.

BEING thus disappointed from my intended journey, and meeting with an offer of being a young lord's tutor, the Marquess de Monmort, in Dauphiny, near Grenoble,* I stay'd a little while in Grenoble, in the house of a President of the Parliament, call'd Monsieur de Alliers, an ancient lord of a great estate, who liv'd very nobly. I had the honour of sitting daily at his table and to teach his grandson the Latin and German languages; I was pretty well respected of all the family, he having a wife of the race of the Marquiss de Mombrun,† an ancient noble family, with whom he had two daughters and a son; one of the daughters I had likewise under my

* Grenoble was the former capital of Dauphiné, now of the French Department of Isère, 345 miles S.E. of Paris, with some 45,000 inhabitants; it is an ancient and interesting town.

† Probably Du Puy, Marquis de Montbrun, Montbron, or Montberon.

tuition; the other was married near *Nyons, at Monmort or Pyegon, whose son I had under my care. After some time, we were called to the young man's parents into the country; the whole family, being Protestants, had a secret design of going into Germany because of the persecution,† which increas'd more and more. I liv'd at that time plentifully and honourably, being had in esteem of all and well respected, a plentiful table, good attendance and the company of the chiefs of the country I enjoy'd daily, insomuch that if there had been liberty of conscience, I believe I could have settled there, it being a lovely country for scituation and climate, and plentifully stor'd with all sorts of provision, especially great varieties of fruits, very paleatable in the fields: from the second month till the ninth there grew almonds, figgs, arseroles, scribes, mespilies,‡ grapes, apples, pears, peaches, apricocks, cherries (ripe at May

* A town S.W. of Gap, in the Department of Drome.

† The fearful persecution of the Huguenots in France on the Revocation of the Edict of Nantes in 1685, by Louis XIV. Henry IV., of Navarre, issued the Edict originally in 1598, by which the Protestants were guaranteed the free exercise of their religion, under certain restrictions. The Revocation and the shocking cruelties which followed will, for all time, render the memory of Louis the "Grand Monarque" detestable.

‡ Medlars.

Day), gooseberries, corinthberries*, mulberries, all far more delicate than in these northern parts. But my station, so pleasant, so honourable, as well as comfortable, did not continue long in that degree. The persecution growing hotter and hotter, abundance of Protestants were scatter'd and dispers'd from their own homes and places of residence, for fear of the dragoons, which were sent to torment and persecute them, unless they would have turned Papists. It was a time of great distress, deep exercise and sorrow in the general to all Protestants, especially such as had a religious zeal and constancy for their religion. But more grievous it was for such as had any family of children, and little or nothing but their own hand labour or products of their estates to depend on: abundance wander'd through desert places on hills and in forests with their children, till the little store of provisions which they could carry with them were spent; no supply could they find for money or love from any house they might happen to meet with, although ever so well acquainted, for the King's prohibition was very severe, not to assist any such fugitives of Protestants upon great penalty. So when these poor

* Currants.

people could meet with no entertainment nor bread from any side, they were forced to return to their houses again and suffer what cruelty the soldiers were pleased to put upon them, and execute either upon their bodies or goods. By which means many were forced to grant and promise with their tongues to go to Mass upon such terms as they could agree with the priests and King's officers; many suffer'd extravagant bodily torments before they would consent to any agreement. Those who were not so stiff on their points, but would promise to turn more easily, had sums of money and other priviledges promis'd them, in different propositions according to their different ranks and stations in the world; but when they were once catch'd in the general net of persecution and popery, these promises were first delay'd as to the execution, and in a little time quite deny'd and broken. I was at that time endued with some degree of zeal for the common cause, endeavouring to strengthen those who were weak and ready to fall; our church houses were taken from us, our ministers banish'd, but I kept private meetings for religious performances, by reading the Scriptures, praying and singing. I went once very heavy laden

through desert and private places, with the silver plate of the house to hide it, and, upon notice of the dragoons approaching, the lady of the house, who was of a generous spirit, altogether noble, as by birth and education, so by way of living and temper, she and I went over mountains and through woods, many miles, to another estate of theirs for refuge ; in short she repos'd great trust and confidence in me, she being more zealous and better bottom'd for her religion than her husband, and notwithstanding I was daily in danger, I promised to stay with them till we could see an opportunity to get out of the kingdom with all their family ; for which purpose I was sent before to another place of theirs near the City Gap,* nearer the frontiers with their children, whose parents promised to be with me when I should send, to go out of the kingdom. But the cunning and malicious priests, perceiving what interest I had in the family, and how I oppos'd their designs, plotted together to make away with me first. For this purpose they endeavour'd

* The chief town in the arrondissement of Gap, the Vapincum of the Romans ; it is within the Hautes Alpes, a Department of France, a most mountainous country. Gap is an ill-built and much decayed city ; it contains a cathedral and many public buildings.

to bring me into a state of security by their great civilities and respects which they show'd me, by visiting and entertainments of company and diversions, but the venom of asps lay under their tongues, so that I was in the end betray'd by them, not being aware of their deceit. Among the diversions which they contriv'd for the young lord and me, they invited us to the sport of hunting for eagles, which, being a rarity to me, I consented. We were to go on the mountains next day, which was the second of Whitsunday. (It was a great hill, full of rock, and so high that snow laid on it all the year round). We lived then at the Palace of Monmort, at the foot of the hill ; but they had another sort of hunting concluded on privately, which I knew not of, for a deal of soldiers with a lieutenant surrounding the house, demanded, by violence, to be open'd to. I was fast asleep, so knew nothing of the noise till they were at my bedside. I was terribly surpris'd, being awaken'd by 'em out of my first sleep ; they bad me to get up by order from the king, I was a criminal and guilty of death. I could hardly get leave to put my close on, yet they gave way to that, one of the soldiers standing before me with his musquet. In the meanwhile they ranged through the

room, and took all that I had ; particular care and notice they took of my papers, of which several related to religion and matters of controversie ; they took all that was mine into custody. But while I was putting on my clothes at the bedside in the dark, I found means to take out of my pocket a bagg with gold, which I thrust under the bed, in hopes to have it saved by some friend, and expecting that they would also rifle my pockets, as they did afterwards, taking even the rings of my fingers, for I had a large ring with a precious stone and my coat of arms* engraven on it. They hurried me down stairs, one of them holding me by the neck ; they had me under a great wallnut tree, on which they talked of hanging me up just then. But their hands were held by a secret power which they knew not of, for day coming on, the high priests reading over some loose papers which laid on the table, among which was a prayer which I us'd in the congregation of my friends, they

The Coat of Arms of Lampe, of Saxony, is *De gu à trois lampes en forme de baquets de sa, allumées au nat.*

Crest : une lampe de l'écu, entre un vol de gu.

The family of Lampen, of Anhalt, in Prussia, bear *De gu à trois lampes antiques d'arg., allumées au nat.*

Crest : une lampe de l'écu, devant un vol de gu.

Lampe's arms were therefore ; On a red field, three bucket-shaped lamps, lit. Crest : A lamp as in coat, between two red wings expanded.

imagined that to contain something that would do my business in a legal procedure. However they turn'd on't, and had me away three leagues to the City Gap. I was had at first into some house where I was put into a nasty ground room, where was nothing to lie on but sticks or faggots, which were laid up there for burning. I heard nothing of my accuser nor of any particular crimes laid to my charge. A file of musketeers was waiting on me continually; I think a day or two after, I was had into an upper room with the soldiers. If I had occasion to (go) anywhere, one soldier went before me and another behind with their guns. They would not permit me to rest night or day, but interrupted my sleep by their incivilities and rude dealings; yet there was difference among them, being chang'd every day; some proved more civil than others: none of my acquaintance were admitted to see me. I had not a penny left in the world to help myself with (I have forgotten now, it being near thirty years since, what I had to eat or whence it came). I think I was kept so about two weeks. At the end I was suddenly sent for into a great room, where a deal of the chief officers being together, laid before me

that I was a criminal in a high degree, not only because being a foreigner I had not departed the kingdom at the time limited by the King, (which proclamation I was ignorant of), but hindered many from obeying the King's mind, who would have all Protestants to turn Catholicks, and his whole kingdom to be of one religion. Besides, they pretended to have found expressions of high treason in my papers, etc. For all which I could expect no less than death, yet they said it was the King's most gracious pleasure that if I would turn Roman Catholick I should have pardon, otherwise I should surely die: and so they gave me a quarter of an hour to consider of it, whereupon the soldiers had me back again. That sentence made a deep impression upon my mind, and being got up in the chamber, though I was, through long watching, brought low and very feeble both in body and mind, yet I had strength to retire in my mind to the God of all comforts, desiring him deeply and earnestly to assist me in the hour of temptation, when I was destitute of all help and assistance, and the Lord did grant me so much courage and strength at that time, that, being recalled at the time appointed to give my answer, I

freely and fully bad them do with me what they thought fit, but that I was fully resolv'd by the Lord's assistance to live and die in the faith which I had thus far profess'd. They exhorted me much to turn, but finding it was to no purpose, they bad the soldiers have me away, saying, I could blame none but myself, my blood should be upon my own head. I went through the streets between a deal of soldiers and abundance of spectators, knowing no otherwise but that I was going to the place of execution. But they had me to the house of the Governour of the city, who, sensible of my innocence, and unwilling to have a hand in my execution, as I afterwards understood, had absented himself (on purpose). The wife being unwell and being an old apostate, had me brought to her bedside, and, by her example, exhorted me to turn and save myself, which I refusing to do, was carried out again, as I judg'd to be executed, but they carried me to the common prison, and led me to a dark dungeon ; from whence they caus'd a malefactor to come out to make room for me ; it was a nasty, dirty place, where I soon felt some vermin creeping upon me to my great terrour and affliction, scorpions being very rank in those parts. This

place, together with what I had suffer'd before, took me just off my senses, which they perceiving, yet not being willing I should then dye, took me out again and had me to the Governour's house, where some of the chief priests were then, and by one means or other, making use of my weakness, got me to sign something, I knew not what, then had me away again into prison, into a chamber where I was suffer'd to lie down on the boards to sleep; and truly sleep, though on a hard spot, was mighty sweet to me, that they could hardly waken me the next day; then pretending that I had sign'd a promise to be a good Catholick, they would have me to go to Mass; I was unwilling, but the soldiers forc'd me to go with them. When I was in the church, I turn'd my back to the altar instead of my face; they were ill vex'd and had me to prison again. They offer'd to help and assist me by way of instruction; they sent every day a new couple of priests to me to instruct and convince me, with whom, through the Lord's assistance, I disputed very boldly every time for several weeks, till they all grew weary and left hope of making a convert of me. Then they slander'd me with the bishops, accusing me of blasphemy against the

Virgin Mary and Christ, whereupon I was again put into a nasty place full of buggs, and threaten'd me with being burn'd; I had nothing but bread and nasty water allow'd to live on, but the Governour's wife, upon recommendation from her daughter, with whom I had been acquainted before in another place, pitying my condition, sent me meat and something to lie on. I expected every day to be executed, but at the end, being call'd out to be executed, as I thought, a message was deliver'd me from the King, importing my liberty, upon condition that I should depart the kingdom, upon pain of death in a certain number of days; but because of my great weakness and unfitness for travelling, I had a week's time allow'd me to recruit in the town. In that time the bishop of the place, having a mind to see me, sent for me. He made me a fine compliment of my merits and capacity, as he had been inform'd, and pity'd I should make no better use of it, but live obstinately in an erroneous religion. He offered that in case I would turn Catholic, he would bestow on me any benefice in his diocese which I would choose. But I thank'd him for his civilities, telling him I hop'd the Lord would preserve me with constancy in my faith, and inable

me to undergo afflictions, if any further fell to my lot. For all that I was order'd to depart the kingdom, they took care not to give me again what they had robb'd me of, nor to make me any other provision for my maintenance or conduct, yet my God, in whom I had trusted, did not forsake me; the money which I hid, as I said before, being found by a friend of mine, was convey'd to me, also the lady that I had lived with and for whose sake partly I was drawn into the snare, us'd means to meet me in the road and brought me money, and we parted, sorrowing that she could not come along with me, but hoped to follow.

V.—LAMPE, AN APOTHECARY, FIRST
MEETS THE QUAKERS.

CIRCA 1685-88.

I GOT, with the King's order, and pass from the lieutenant of the country, out of the kingdom in time, and went to Geneva where I settled a while, in order to let my mother know what had happen'd to me, and to get a new supply of money, which she readily provided for me with a serious invitation to come home. At Geneva I boarded at an apothecary's house, called Jacob Royes, where I also learned the way of preparing medicines. When I had got that art, I went into a large apothecary's shop in Strasburg, where I saw somewhat further of that kind. In a little time, a place falling vacant in a fortified town called Phillippee Ville,* in a hospitall where they had occasion for an apothecary and doctor, I was recommended to that place. The

* There is a Philippeville in Belgium, N.W. of Strasburg, and some thirty-five miles almost due S. of Brussels.

governour of the place knew I was a Protestant, but bad me to keep it private, because the priests would not let me be quiet. I did practise there with honour and credit, and the place might have been advantageous to me in a little time, but my religion could not be conceal'd long, therefore I was forc'd suddenly to get away out of the priests' reach. I travell'd along and got through the country of Tryer Mayence to the Rhine, so to Cologne, where I met with some French refugees, Protestants, whose company I was glad of, having had none but Papists for a long while. But I was taken very ill of a violent ague and fever, to my great sorrow and trouble, because I was in a strange place, without any acquaintance, but one of the said refugees prov'd a friend to me and assisted me much in my illness; after a while the journey proving longer and more chargeable than he expected, he coming short of money, I, in gratitude for his service, serv'd him with money and stood his friend, as he had done to me in my need. I lent him a sum of money, which he promis'd to return in Holland, hoping there to sell some goods, &c., but his project, and consequently my payment, failing, and he designing for England,

I was prevailed on to go from Holland to London, where I was altogether a stranger as well as he ; I was more and more entangled with him by the influence he had over my purse. There was a secret reluctance in me against going into my own country ; for what reason I could give no certain good account (yet some years after I knew the reason thereof better), therefore I was the more easily inclinable, and gave way to any proposal of getting a livelyhood anywhere out of my own country. The Frenchman was a perfumer by trade, which being somewhat related to the apothecary's business, we contriv'd to settle somewhere in the country. He found way to raise a sum of money, with which and mine together he persuaded me to set up an apothecary's shop, offering to sell some perfumers* also ; this we did at Norwich, but we made a triple league or association, taking in another partner with us, a Frenchman who was a physitian, tho' somewhat raw in that business. I was the main prop and pillar of the league, both in purse and capacity, in the calling we propos'd to follow. We set up at Norwich as aforesaid ; our triple stock

* Perfumes.

would not make past fifty or sixty pounds. We set up an apothecary's shop, the perfumer did the main drudgery, because he was the weakest scholar, and little serviceable in other respects; the doctor learnt it pretty fast, but the perfumer could never reach it right. However, by one way or another, we gott into business; the neighbourhood prov'd kind to us by letting us have their money, inasmuch that we made a pretty good livelyhood of it; the perfumer was our cook and housekeeper, to dress meat, clean the house, and make bedds; washing we hir'd out. The doctor and I took care to get a penny, but after a few years the doctor marry'd, and, by the instincts of the wife and her relations, endeavoured to throw us two off and to get the business wholly into his own hands, he having a younger brother that he wanted a settlement for. By his undermining and deceitfull ways, he made me weary of the place and got the perfumer to remove, so we parted for a small consideration which he gave me. In that city I first took notice and was first taken notice of by the people called Quakers*; I stept sometimes pri-

* The Society of Friends took early root in Norwich, and many of the Quakers were greatly persecuted there for their principles.

vately into their assemblies, where I perceiv'd they were slander'd in the reports I had heard of them. I had a little book lent me setting forth some of their principles, but could not fully dive into them. Yet so far as I understood, I approv'd of them, and, had I staid longer in that city, I believe I should have seen further in a little time. But removing from thence, as aforesaid, hinder'd my growth and darken'd my sight again.

VI.—DOCTOR LAMPE BECOMES A
QUAKER.CIRCA 1688-95.

TO London I went, where, after some stay, I got a commission to go for Ireland, to be doctor to one of King William's troops of Life Guards, the Dutch troop, where I also serv'd for interpreter to the colonel, who was a Frenchman, and understood neither German, Dutch nor English. I was left with the sick soldiers in Dublin where I had great business in the practice of physick and made myself welcome and acceptable both to soldiers and citizens on that account, insomuch that, if I could have staid there, I might probably have fallen into very good business, but being under engagement in the said troop, I was forced to go over into England with them. Soon after I left them and got my discharge, to my great loss; and the King being very considerably in arrears, I was forced to leave 'em, and loose all, chiefly because I was, by a French chymist,

drawn into a new project of making verdigrease* in England, (which used to come over out of France), so not only to provide England but other nations also with the manufactory. We extended the project so farr as to acquaint the King of Prussia's ambassadour with it, who wrote to his master, and gave us great encouragement to come over and settle the whole manufactory in his dominions. But when all came to all, my partner not proving such as I expected, no more than the whole undertaking itself, we broke off suddenly, and I left him and the whole project. During all these transactions I had a bottom of true honesty and piety in my mind and heart, and falling acquainted with a German apothecary, who was a refugee out of the French dominions into Germany, where he had been a sufferer. Now having myself been a sufferer for religion, I had compassion on him, and being desirous to settle somewhere again, he and I agreed to set up an apothecary's shop (for to go into my own country I still had a secret aversion, notwithstanding my mother's repeated invitations). The place that we

* Verdigris, disacetate of copper. In an impure state it is much used as a green pigment; in a pure state as medicine.

pitched on was Canterbury, in Kent; thither we went at my own proper charge. We set up shop and I maintain'd both him and his wife for charity. We got into good business and a competent livelyhood, being had in good esteem among our neighbourhood. After awhile his wife dyed and he got another, a widow with three sons. She followed the business of combing of wool and kept spinners, whereby she got a deal of money. But in process of time, things not proving to my content, I resolv'd to move again, and, for the consideration of 100*l.*, gave my partner my place, and left all the business and shop to him, who placed his stepson in the shop and learnt him the appothecarie's business. My mother's frequent and earnest invitations prevail'd at last with the offer of a rich wife, insomuch that I made a forced resolution to go home into my own country. But *homo proponit, Deus disponit*. My religious concern began to grow in the Lord's time riper and riper. In that city I fell into particular acquaintance with some of the people called Quakers,* whose

* One of the foremost Quakers of Canterbury at this time was John Sims, or Simes, who lived in a portion of the old Monastery of St. Augustine's, where he was a shopkeeper and taylor. He was a son of Henry Sims, also a Friend, of Swingfield, Kent, and died at his aforesaid residence in 1735, aged eighty.

conversation preach'd every day to me, and, together with their doctrine (me-thought), both oratorical and printed, reach'd my understanding so far, that I was fully convinced of the truth of their principles, notwithstanding that I rather used means to stifle and quench its light which appear'd to me, and would fain not have given way to any notion of ever being a Quaker, insomuch that when I had even been to their meetings and have been touched to the heart to my great admiration many a time, yet when I came among my companions again, who began to mock and deride me, prophesying I would turn Quaker, I derided those people with them and offer'd to ridicule some of their preaching, kicking thereby against the spur, till at last I even con-

John Sims was an excellent character ; his son John, who lived in London, says of him, "My father was an honest, sober, and exemplary man, becoming to his profession with the Society of Friends. I do not remember scarce ever to have seen him in a passion, nor to have heard an idle word come out of his mouth, being of a meek and quiet spirit, innocent in conversation and an active member of Society. He divers times suffered imprisonment for the truth of Christianity ; he lived to a good old age, being nearly eighty." We find he was committed to prison twice, in 1682 for attending his own meeting, and in 1690 a distress, to a considerable amount, was made on his goods for absence from the National way of worship. No wonder that with such an example as this Lampe says the conversation of the Quakers preached every day to him. John Sims was the common ancestor of a large number of well-known Quaker families, including those of Marsh, Beck, Finch, Perry, Poulter, &c. ; two eminent London physicians bearing his name, and the late William Dillwyn Sims, of Ipswich, were of his family.

cluded to go farr enough away, and concluded to take the opportunity of a ship which my mother acquainted me with, ready to sail for Conigsburg. Away to London I went with a forc'd design, contrary to my inward freedom, to imbark, but He that ruleth over the children of men prevented and made the ship to sail without me. Then a great consternation and heavy concern took hold of my mind; I was, for a long time, night and day, continually agitated like the troubled sea, full of anguish and sorrow, because I could see no other way for ease but a Quaker I must be: in short, I resolv'd to stay again in England, and being, upon request to my Canterbury Friends, recommended by them to some Quakers in London, I got acquainted with them and settled among them with good counsel and advice, and keeping my mind stay'd upon the Lord, I resolv'd to shake off all my former ways and manner of living in a ceremonious way, and gave way to my conviction, and took up a great cross by getting plain habits and plain speech with my former acquaintances, who greatly scoff'd, scorn'd, and ridiculed me; also I acquainted my parents with my change, writing them also a letter in plain language, in answer to which they

admirably storm'd against me, declaring their utmost resentment, threatening, if ever I came home, my stepfather would first lay hands on me to put me to prison. He assured me I should never have a penny of what was or might come due to me if he could hinder it : all these tydings increas'd my burthen and sorrow, yet I had no living soul to pity or assist me, the Lord my only refuge in this terrible tempest, and on Him I relied fully, let come what would come ; and the Lord gave me strength to look over all that is in the world ; and tho' my ability was very small, yet a hope was rais'd that my God, for whose sake I took up the cross, would provide means and a livelihood for me, and to His perpetual praise can I say, my God provided for me both inwardly and outwardly ; I grew in grace and strength in my inward man daily, and by one means or another got a penny sometime, insomuch that notwithstanding I was destitute of friends and relations, and had very little money left, yet I never wanted till this day, but had allway enough for food and raiment. When my exercise was a little over, I gave my mind to think on a settlement somewhere in the country, in order to which, I contracted a partnership with a

Swisser, a chirurgeon, who persuaded me to go to York with him. Thither we went, first he to make ready with my money, then I follow'd in a coach. Business began to come in, so that we got something towards a livelyhood, but my partner proving no better than the former, he grew a debauch'd fellow, so that I was soon weary of him, and Friends were uneasy with my being concern'd with him. In order to get rid of him I lent him £5 upon his own bond, and lost a deal of money besides ; all this lessen'd my little stock, but I resolved to take none but the Lord my God for my partner and assistant, and whatever I might get, to keep it to myself. In a little time a letter came from Conigsburg, which found me at York, beyond what I could have expected. It inform'd me, from my stepfather, of the death of my mother, with the cruel aggravation and reproach that I had been the cause of her death by my turning Quaker ; also he told me, that notwithstanding my said provocation and offence, he was willing to let me have my mother's share and all that was due to me. Thus my good God, in whom I had confided, had turned the mind of my spiteful adversary, that he could not detain my due from

me ; my said share was greater than I expected, and this sudden news did not a little surprize me, because I had not the least expectation of ever being any thing better for my lost relations, but trusted altogether to my own industry and God's blessing. My stepfather had then sent me already 200*l.* or more in bills, which occasioned my going to London to receive the money, so I left York, and my little stock which I had then, being reduced to about thirty pounds, I left with my honest friend John Creswick*, a taylor, who sent it in a box to London upon advice.

* John Cressick, Crossick, or Cresswick, of York, a Quaker, was, with five others, imprisoned in 1684, for attending his usual meeting for worship. They were indicted at the Assizes a month later for a riot!! The jury, however, being convinced of their innocence, would not find the bill until Judge Walcott insisted on their doing so. They were then cruelly sent to gaol. John Cressick, who was a merchant taylor of York, married Jeredine Simpson, of York, spinster, in 1678; they had three daughters, Sarah, Mary, and Ann, of whom Mary married Abraham Hogg, of York, in 1718. John Cressick died 1715-16, and was buried at York.

VII.—AN UNFORTUNATE FORTUNE.

CIRCA 1695-98.

AT London I concluded to stay a while till my said portion was fully come over, which could not be done well that year, and in the meantime, I was concerned to find out means to settle and secure my money to the best advantage, according to my understanding. But Satan, the old adversary, beguil'd me so much, that I was a little puff'd up with the sudden change of adversity into prosperity, and not content with the usual lawful revenue of my stock, I was mov'd to embrace an offer of great advantage, that prov'd a snare, which my good God, who saw I could not bear the weight of prosperity, and keep in humility, suffer'd me to fall into. I laid out 150*l.*, all at once, in a Bank contriv'd by Hugh Chamberlain,* a Doctor of Physick, who call'd it the Lands' Credit, in which I was to be an officer, and to have two hundred pounds a year. But, in short, the said Bank never came to perfection,

* The famous and eccentric Hugh Chamberlen, M.D., F.R.S. (see account of him in appendix).

and that money with more charges was all lost ; more losses also happen'd to me at London, amounting to above one hundred pounds. Likewise my stepfather, when he acquainted me with that legacy, desir'd me to lend my brother 100*l.*, because he had met with great losses at sea, and was a prodigal son ; for a motive to which he upbraided me with my new religion, as he call'd it, as if I was really grown better and more religious as I pretended, I should produce some proof thereof by that deed of charity ; for which reason I condescended to it in faith on God's account, who never forsook me for it, but hath reimburs'd * me. So these many things coming across, made me weary of London, and I resolv'd to go and settle somewhere in a country place where people's abilities are or may be better observ'd and known, so that I might not be expos'd to any more loss, but save the little which I had left, having lost lately about 400*l.* For that intent I advis'd with several country Friends in order to discover a place where the revenue of what I had left might be able in good husbandry to maintain me.

* It is not quite clear whether Dr. Lampe intends to imply that he was actually reimbursed for the amount he lent his wayward brother, or that he was proportionately blessed by God.

VIII.—LAMPE AT ULVERSTON—
MARRIAGE AND DEATH.

1698-1711.

AT last Leonard Fell* propounded the County of Lancashire and Town of Ulverstone to me, telling me for how little one might board and live there. To his proposals I consented and offer'd to go with him. He was a man of a truly noble and generous spirit, willing and ready to serve anybody where it laid

* Leonard Fell was the son of Thomas Fell, of Beckcliff, or Baycliff (not far from Swarthmore), gentleman. He was one of the earliest converts of Quakerism, and suffered imprisonment as early as 1654, for exhorting priests and people to amendment of life. He was also imprisoned for tithes, or attending meetings, or preaching, in 1661, 1665, 1666, 1668, 1671, and 1684, and suffered distress for preaching in 1676 and 1678. Leonard Fell appears to have been a connection of Judge Fell, of Swarthmore Hall, as he at one time resided there in a position of trust; he was a warm and devoted friend of Margaret Fell (afterwards Fox) through life. He travelled much through England as a preacher, his ministry being of an earnest, loving character. A story is told that on one occasion he was stopped by a highwayman, who demanded his money and horse, which he gave him, and then he solemnly warned him of his evil courses. The robber becoming enraged threatened to blow out his brains, and asked him why he dared to preach to him. Leonard replied, "Though I would not risk my life to save my money or my horse, I would give it to save thy soul." This answer so disarmed the highwayman that he declared if he were such a man as that he would neither have his money nor his horse, both of which he returned and went his way. Leonard Fell was a minister for nearly fifty years, and wrote several religious pamphlets, &c. He was married, but had no issue. His wife, Agnes, died at Beakcliffe, in 1662, and was buried at Sunbreak, Swarthmore. Leonard Fell died, it is said, at Darlington, in 1699, and was buried near his wife. (For other particulars see "Fells of Swarthmore Hall," by Maria Webb, 1865.)

in his power. With him I came into this country, and, with his assistance, settled in the Town of Ulverstone in the year 1698, about the middle of the Fifth month, where I continued ever since in the house of John Fell* for seven pounds per annum, finding myself table linnen and my own bed and chamber furniture in a chamber belonging to Daniel Abraham† on t'other side of the way, and one day work of peats for my chamber fire. In the year (1704), the 30th of October, I married my present wife from Spooner close near Winandermere Water, by whom, through the Lord's blessing,

* One John Fell, of Ulverstone, mercer, a Friend, died 1720, and was buried at Swarthmore. Another John Fell, of the same town, whitesmith, died 1725, and was also buried at Swarthmore; which of these two Fells is alluded to seems doubtful. In William Fell's "History and Antiquities of Furness," previously named, it is stated that John Fell, whose wife, Sarah, died in 1711, at Ulverstone, died there himself in 1725, and that a son of theirs was Dr. Stephen Fell, of Ulverstone. So that it would appear probable that the second John is the Friend alluded to by Lampe. It seems not improbable that the house occupied by Lampe was in King Street, and that it is still standing.

† Daniel Abraham was the son-in-law of Judge Fell and afterwards became a step-son of George Fox. He was the son and heir of John Abraham, of Manchester, merchant, and married at Smarthmore Hall, 1682/3, Rachel, daughter of Thomas Fell (Judge), of Swarthmore Hall, and Margaret Askew, his wife. He died at his residence, Swarthmore Hall, 1731, aged sixty-nine, and was buried at Swarthmore; his widow survived him till 1732, dying at the Hall, and was buried near her husband; her age was seventy-nine. A large number of descendants of this family, some bearing the name, still survive, about half being members of the Society of Friends. (For many interesting particulars of this family, see "Fells of Swarthmore Hall.")

I have two sons, Ephraim and Robert, and have, through the special favour of my good God, been enabled to get hitherto an honest and sufficient maintenance for myself and family, and have to this day had great encouragement to trust and to confide in that Almighty power which never forsook me, but furnished me with a ground and root of true faith in Him, in all my various and numerous exercises, troubles and tossing up and down in the world, and also with food and raiment till this day. The Lord my God increase my sense of true thankfulness in me for all His favours, and grant that I may live in His fear to the end of my days. To Him, the God of all power and the God of all mercies, do I commit my soul and body and estate, and the government, conduct, and care, both of myself and family. To Him be honour, glory, thanksgiving, obedience, and worship, now and for ever. Amen.

SUPPLEMENT TO DR. LAMPE'S
AUTOBIOGRAPHY.

IT will probably interest the reader to know what further is forthcoming relative to the fortunes of Dr. Lampe, his wife and family. From the office copies of the registers of the Society of Friends at Devonshire House, London, E.C., the originals of which are at Somerset House, we find the following: "Henry Lampe, Ulverstone, Lancashire, Bachelor and Doctor of Physic, a member of Swarthmore Monthly Meeting, married at the Friends' Meeting House at Height in Cartmel, Eighth month (October) 31st, 1704, Tabatha Gurnell." In another entry the bride is described as "Tabitha Gurnell, spinster, daughter of John Gurnell of Spooner Close, Psh. of Cartmell, Co. Lancaster." In the minutes of Swarthmore Monthly Meeting it is recorded that in Sixth month (August), 1704, Henry Lampe and Tabitha Gurnell declared their intention of marriage in

Swarthmore Meeting House,* and that they passed the Meeting the next month, after due enquiry as to their clearness from any other marriage engagements and having the consent of parents, etc. Here follows an exact transcript of the copy of their marriage certificate, now amongst the Quaker records at Somerset House (MS. 1259, fol. 595). "Marriages of ffrriends in Cartmell Meeting. Henry Lampe of Ulverstone in the Countye of Lañc^r., doct^r. of physic and Tabitha Gurnell daughter of John Gurnell of Spooner Close in the parish of Cartmell and Countye afores'd spinster Tooke each other in marriage in a publick Assemblie mett together on that occasion in the publick meeting house att the Height in Cartmell* afores'd the thirty-first day of the Eighth month, Anno Domini 1704, in the presenc(e) off

Henry Mackreth, John ffell,	} <i>Wit- nesses.</i>
Agatha Gurnell, James Adison,	
Wllm. Barrow, Eliz. Walker,	
Bryan Robinson, John Salkeld,	
Grace Barrow, Thomas Barow,	
Thomas Rudd, Sarah Barrow,	
with divers others."	

* Rev. L. R. Ayre describes this as built by George Fox, and standing about a quarter-of-a-mile from the Hall. It is a plain building surrounded by a wall about nine feet high, and is entered by a porch, over

It is somewhat singular that the only near relation of the bride's family present was her mother; as her father died some eighteen months later, he may have been too infirm, but one wonders at the absence of her brothers Thomas and Robert, if not of her brother Jonathan, then in London. The Swarthmore minutes state that on the 7th of Ninth month, 1704, "John Fell and James Birkett gives account that they did attend the marriage of Henry Lamp and Tabitha Gurnell, and did see a certificate thereof signed and also recorded, and hath brought up the certificate to this Meeting in order to have it recorded in the book for that service belonging to the Monthly Meeting, and also they gave account that there was nothing of superfluity used at the said marriage." The custom of appointing Friends both to attend the marriage and marriage feast to see that good order prevailed, has been the practice in the Society of Friends to a recent date. From the entries

which is carved in stone, "EX DONO G.F., 1688." The ancient windows have been replaced by modern ones. Two posts of ebony, which are placed as jambs to the door leading to the gallery, are pointed out as having once belonged to Fox's bedstead. His sea-chest is also shown, and a large arm-chair, sent to him by Robert Widder. There is also a folio black-letter Bible, printed in 1541. The Meeting-house has a burial ground attached to it, surrounded by trees.

of birth in the Friends' registers, we find that Tabitha Gurnell, daughter of John and Agatha Gurnell, was born at Spooner Close, xi. 15, 1679. The Gurnells had long been settled as yeomen farmers on this homestead, which the family continued to occupy, till this, with considerable property adjoining, was finally sold in 1748. As early as 1548 the Gurnells appear on the Ulverston Parish Registers, and in 1561 at Cartmel. The early registers at Bowness on Windermere Lake are lost, but the Gurnells commence in 1611, and the family at Spooner Close is named in 1620. The wills in the Richmond archdeaconry at Somerset House show that Spooner Close was the residence of the family as early as 1584, and probably earlier; the name was then Spon or Sponer Close. John Gurnell, of Spon Close, "thelder," made his will 1593. He had by Agnes his wife a son, John Gurnell, of Spooner Close, who was buried near his wife, who died in 1623, in the family burying-place at Windermere. He made his will in 1636, the year of his death. The latter John Gurnell had also a son of the same name, who resided at Sponer Close. He made his will in 1642, the year of his death, and was

buried near his parents. His relict, Margaret Gurnell, survived him till 1676, making her will that year, and was buried at Windermere. She names "my daughter-in-law Agatha Gurnell, now wife to my sonne John Gurnell." The latter were the parents of Tabitha Lampe. Before proceeding further with a few particulars of Tabitha's immediate family, some information as to the locality of Spooner Close may not be without interest. The present owner of the property, Mr. Alfred Stephenson, of Southport, says that Spooner Close proper "is a small farm of some twenty acres. The present house is modern; the old house, merely a cottage, was pulled down about thirty years ago. The adjoining estates of Gill Head and Tower Wood seem to have been owned by the Gurnells, and upon each of these properties there is a good house, one of which no doubt would be the residence of the owner." From the wills of the family, it appears that more than one family of Gurnell was resident at a time at Spooner Close. The property is on the very verge of Cartmel Parish, about twelve miles from the Priory Church, and near to Bowness on Windermere. The Rev. W. Summers, M. A., Perpetual Curate

of Cartmel Fell, informs us that Spooner Close is on the road from Bowness to Newby bridge, on the eastern side of Windermere Lake, which traverses the Storrs Estate. About two or three hundred yards from the entrance gates to Storrs from the South, about three miles from Bowness, stands the modern house of Spooner Close named above; it is situated on the low side of the road, between the latter and the lake. The property extends on both sides of the road. That Spooner Close was only a small portion of the family property may be gathered from the will of Thomas Gurnell, brother to Tabitha, who died in 1740. He names property in Kirkby Kendall, Cartmell and Kirkby Lonsdale, and elsewhere in Lancashire and Westmoreland, called Spooner Close, Tower Wood, Winster, Middle Winster, Smithy Hill, Hawkearth and Millbrow.

To those acquainted with lake scenery it is hardly necessary to speak of the lovely surroundings of Bowness and Windermere, where, for at least five generations, and during a period of some two centuries, these sturdy Gurnell yeomen pursued the even tenor of their way. The family was a very large one and was widely scattered over the Northern or

Lonsdale Hundred of Lancashire and elsewhere. The name is derived from Girncl, a Scotch term for a large chest holding meal, or a granary. Scott speaks in the *Antiquary* of "John o' the Girncl," and George Macdonald not unfrequently names it in his fascinating Scotch stories. The arms of the family, now defaced, were formerly on a monument in Perivael Church, near Ealing, to the memory of John Gurnell, Esquire, nephew to Tabitha Lampe. Lyson, in his *Environs of London*, however, gives the blazon of them.

We now revert to the immediate family of Tabitha Lampe. John Gurnell, her father, joined the Society of Friends between the years 1676 and 1679, doubtless through the preaching of George Fox or his colleagues at Swarthmore Hall and district. He soon became a sufferer for his newly adopted principles, being fined for attending a meeting at Bowness, in Windermere parish, as early as 1678. In 1685, 1691 and 1700, he was distrained upon for tithes, in two cases under cruel circumstances. He is frequently named in the Swarthmore Monthly Meeting Minutes as Representative or on Committees. Prior to his joining the Quakers he had issue by Agatha, his wife, a son,

John, buried at Windermere in 1670, a son, Robert, baptized at Cartmel Priory Church in 1671, a second John, baptized at Cartmel 1673, who followed his brother to the grave in 1675, and a son, Thomas, baptized at Cartmel in 1676. Then comes Tabitha, who was born a Friend in 1679, and Jonathan in 1684. John Gurnell, whose will does not appear to be forthcoming, died in 1706 and was buried at Height, in Cartmel. The parish register of Cartmel also gives his burial as "John Gurnal of Spooner Close, Quaker, buried at the Sepulcher." His widow, Agatha, survived her husband until 1717, when she was laid beside him. Some account of Height Meeting House and Burial Ground,* with an illustration, was given in *The Friend* of Sept. 2nd, 1892, by Thomas R. Newbold, who has written several interesting notices of Friends' Meeting Houses, etc., in that neighbourhood. He speaks of Height as being appropriately named, being perched high on its aerial seat. It is five miles from Grange-over-Sands. "When the clouds are hanging low and looming along the crest of Whitbarrow Crag,

* The Height burial ground is on the opposite side of the road to the Meeting-house, and contains thirty perches.

which rears its mighty ruffled head on the opposite of the valley, the view from the Meeting House into the valley below is truly sublime." The earliest writings of the Height property are dated 1678. On a stone over the entrance to the Meeting House are the initials L. N., Anno Domini, 1677, which refer to Lawrence Newton, who, by will dated 1676, devised messuages and over eighteen acres of land for the maintenance of poor Friends of the three meetings of Cartmel, Swarthmore and Hawkshead, and for the service of truth. Of the brothers of Tabitha Lampe, Robert's name appears on the Monthly Meeting Minutes on Committees, etc., from 1695 to 1704. His brother, Thomas Gurnell, described in his will as of Workington, Co. Cumberland, gentleman, died in 1740, aged 64. He left, as we have seen, considerable estates, the whole of which he bequeathed to his girl-wife, Elizabeth, who was only 17 at the time of his death. She was the daughter of George Longmire, of Aynsome, in Cartmel, gentleman, and trustees were appointed to manage the property until she was of age. Thomas Gurnell leaves to the poor of Cartmel and to the Friends' Meeting Houses of Crook and Cartmel Fell (*i.e.*, Height), each £5,

to his dear brother, Jonathan Gurnell, 20/-. He speaks of his wife as "well beloved." Jonathan Gurnell, just named, settled in London, became a very eminent merchant, was lessee of the Manor of Great Ealing, and died at Ealing, possessed of great wealth, in 1753, aged 68. He married at the Bull and Mouth Friends' Meeting in 1711, Grizell Wilmer, a granddaughter of Captain Nathaniel Wilmer, of an ancient Warwickshire family, who served in the Parliamentary Army. William Penn honoured the wedding by his presence. The firm which Jonathan Gurnell founded continued in his family until 1846, when it unfortunately came to grief. His descendants, many of whom belong to well-known Quaker families, are legion; three of them have been Governors of the Bank of England, including Mr. David Powell, the retiring Governor.

We must conclude with the remaining notices of Dr. Lampe and his family. The two sons he names in his autobiography, Ephraim and Robert, were born at Ulverstone vi. 26, 1705, and v. 25, 1707. The doctor is mentioned in the Swarthmore Minutes some twenty times, 1700 to 1705, either on Committees or as Representative to various Church

Meetings. He was also one of the Trustees, which included William Rawlinson, Daniel Abraham, James Birkett and others, under the will of George Knipe in 1700. We find by his will that though only in his 51st year, he was in delicate health, which can hardly be wondered at after his varied tossings and rowlings, as he calls them. He had only completed his autobiography some seven weeks before his decease, apparently, which occurred iii. 6 (May), 1711, and was buried at Swarthmore or Height iii. 9. Perhaps the good doctor hardly thought that so soon after he had penned those pious breathings of thanksgiving to his God and Saviour, which closed his life's record, he would see Him face to face and join in the eternal song of the redeemed. After such a life as his, so eventful, so full of change and bestrewn with trials, one can to some extent realize what a glorious awakening it must have been when he entered into that rest prepared for the people of God.

CONCLUSION.

THE following is an abstract of the original will of Dr. Lampe.* It is entirely in his own handwriting,† and covers two pages of a small folio sheet of paper. It is very neatly written, with little or nothing to indicate that the Doctor was of foreign extraction. It is endorsed by him "The last will and testament of Henry Lampe," and has his seal, a monogram, perhaps H. & T. L., but uncertain, and apparently a crest. The seal is repeated also at the foot of the will.

"The last will and Testament of mee, Henry Lampe, is as followeth:

"1. Imprimis, I apoint, ordaine and constitute my wife Tabitha Lampe, to bee my sole executrix and administratrix.

"2. It is my will that my two sons Ephraim and Robert Lampe, have each

* Now at Somerset House (Archdeaconry of Richmond, Deanery of Furness, F., 1711).

† See facsimile frontispiece.

of them payd or secured to bee payd to them, when they or either of them come to the age of twenty and three years, the full and exact summe of two hundred pounds, each of them, in lawful current money of England.

“3. In case my said wife incline to enter upon second mariage, before my said sons arrive to ye foresaid age ; It is my will that shee and her elected future husband, do before ye accomplishment of their mariage, give sufficient and reasonable security to my sons, or their Tutors and my Trustees, heare after to bee mentioned, for ye due payment of the said portions apointed for my sons, and for ye due performance of what may relate to them in ye following articles, for ye savety of what I leave to them.

“4. In as much as my wife may probably spare somewhat yearly, out of ye product and revenues of my Estate, during my childre(n)s minority, if well husbanded, I would have her to bestow as much upon my two sons, when they come to bee fitt for apprentiships, as will defray those charges, and give them likewise suiteable learning before that time.

“5. But in as much as I have no real Estate at present, and it is not impossible

that notwithstanding my wife's care and good houswifery, my present Estate may come to waste and grow less in some degree, through ye disapointment of bad debtors, or otherwise, in that case I judge it reasonable that the loss fall equally upon my sons as well as upon her, proportionably.

“6. Also, in case through long sickness and frequent distempers, either of my wife or any of my sons, or through any other accident unknown to mee at present, my Estate or ye revenues and improvement of ye same should happen to bee lesened, or my wife should there through be hindred so as not to take sufficient care in ye management and improvement of her revenues, during her widowhood, in such a case I would not have her to bee pinched any way. . . .

“7. It is my will and mind, that in case my son, Ephraim Lampe, when he cometh to years of discretion, incline to betake him self to ye study and practice of physic, that he bee putt betimes to a good apothecary, in a country town, with one of our profession of religion if possible, where they have a deal of business for making up of doctors' bills, and for visiting of patients, for 3 or 4 years, after which time I would have him to frequent

some good hospital, where hee may see and learne surgery and the different operations belonging to it.

“8. In case Ephraim refuse, and do not incline that way, I would have Robert to have ye same offer if he will accept of it, but I would have neither of my sons bee brought up in an idle way of shop-keeping, where they sell by wholesale or retaile onely, without diligent manual employ and hand labour ; therefore, in case they do not incline to, but seeme upon reasoning cases with them, to refuse ye study and practice of phisic and surgery, I would have them bee timely putt to such a handy crafft trade as may suite their strenght and ability of body, and choose such a trade, as when they come out of their time, may allow them some considerable wages for journey work, before they sett up for themselves, in order to increase their stock somewhat beforehand.

“9.

“10. In case my two sons should both dye in their minority, my wife being living, shee shall have power to dispose of their inheritance, hoping shee will speedily make her will, if unmarried, so as to remember some of my relations, viz.,

my cousin Reigneer Lampe,* and my cousin andrew Lampe, which may be inquired of and found out upon ye East Country walk on ye Exchange at London, they live either at conigsberg in prussia, or in Bremen, a citty of germany, both which have a trade with England.

“II. I do apoint, constitute and request for my trustees, my loving and good friends, Will: Rawlinson,† of Graithwait; James Birkett,‡ of wood; Edward Braithwait,§ of Rossett; John Danson,|| of peninton; Joseph Good,¶

* Reigneer Lampe would perhaps be a son of his uncle, Reinier Lampe, of Amsterdam. Andrew might be another son.

† One William Rawlinson, a Quaker, was committed to prison in September, 1684, apparently for absence from the National worship. (Joseph Besse's "Sufferings of the People called Quakers," London, 1753). William Rawlinson, a Friend of Graithwaite, died 1734, and was buried at Friends' Burial Ground, Colthouse. His wife, Mary, pre-deceased him in 1724. Graithwaite is S.W. of Windermere Lake, a little north of Rusland, Co. Lancaster, which is nine miles from Ulverston.

‡ James Birket, a Friend of Wood, in Cartmel Fell; he was dead in 1739-40, as his relict Elizabeth died at that time.

§ Edward Braithwaite, a Quaker, died at Roswhait, 1719, and was buried at Swarthmore. Rossett, really Rossthaite, is in Lancashire, about a mile north of Woodland, and S.W. of Coniston Water. There is also a Rossett, or Rosside, in Ulverston, and a Rossthaite in Cumberland, about six miles from Keswick; the first-named, no doubt, is the one referred to.

|| John Danson was a Friend of Pennington, two miles from Ulverston; his wife's name was Mary, and he had a daughter, Sarah, who died in 1705, and two sons, named Joseph, who died in 1706 and 1712-13. One John Danson, perhaps the above, died at Mountbarrow, in 1721, and was buried at Swarthmore; and one Mary Danson, a widow, died at Fidlerhow, in 1737, and was buried at Height.

¶ Joseph Goad was a Friend of Beikliffe, Beickliff, Bycliff, or Baycliff, now called Beckcliff, a village on

of Baycliff; and my brother-in-law Robert gurnell*; also my brother-in-law Jonathan gurnell†; all and every one of them, I desire, if they please, to favour me with ye acceptance of this service, and to see this my will and testament performed and executed duely and honestly and punctually according to ye real intent and meaning thereof. . . .

“Now, as a small token of my gratitude for ye care and kindness of my trustees, I apoint twenty shillings for each of them, to bee pay^d about a year after my decease. And whenever they go about any business of ye pupills, my sons, afterward, it is my will they shall have reasonable charges allowed them, which they may keep account of, and when my sons come to years, I charge them, as they have a filial respect for

the west coast of Morecambe Bay, about four miles south of Ulverston. He died at Ulverston, in 1751, as formerly of Bycliff, and was buried at Swarthmore. His wife, Hannah, was buried there in 1716-17, and his daughter, Mary, died at Kendal, in 1723. The late well-known and respected Friend, Hannah Goad, of Ulverston, who died there in 1885, aged eighty-three, was, no doubt, of this family; she was a daughter of Joseph and Hannah Goad, of Ulverston. For a very interesting account of this excellent Christian woman, see “Annual Monitor,” 1886, pp. 53-73. Of ten members of this family whose names are recorded in the “Annual Monitor,” 1832 to 1885, one was Sarah Goad, of Baycliff, who died in 1835, aged eighty-one; the average of their ages was no less than seventy-four years.

* Robert Gurnell was of Spooner Close in Cartmel Fell.

† Jonathan Gurnell was a merchant of London.

their father, to allow such accounts being honest and true without opposition.

“12. All this I do again declare to bee my sole full and last will and testament, being at present throug(h) ye mercy of my god fully capable in my mind and memory, though under weakness of body. Written in ulverston ye 17 day of ye first month called March in ye year 1710-11.

“Signed, sealed and acknowledged in ye presence of us :

HENRY LAMPE.

“ISAACK WILLSON.*

“JAMES DANSON, JUNR.”

[SEAL.]

This will, although truly verbose, after the custom of the time, and which the testator himself alludes to as “all this,” is certainly an interesting addition to his autobiography. From his experience of the cheating propensities of the world, he evidently learned the virtue of caution, and the care with which he provides for contingencies regarding his own fortune and the fortunes of his wife and sons, is very interesting and instructive. That

* One Isaac Wilson, a Friend, son of William and Sarah, was buried in 1725, and belonged to Kendal Monthly Meeting. Another Isaac Wilson, of Casley, died 1746, and was buried at Brigflats.

he was a tender and affectionate husband and father one can read between the lines, and he was much more reasonable and reconciled to the possibility of his wife entering upon a second marriage than was usually the case. Husband testators were usually extremely jealous on this head, and not unfrequently would deprive their wives of their entire fortunes, in the event of second marriage, with the exception of one shilling.

Dr. Lampe seems to have little opinion of the then method of conducting business wholesale or retail, when apparently, in those easy-going days, time not unfrequently hung heavily on hand. It speaks well for the good man that he desired his sons should not be ashamed or afraid of manual labour and hard work, nor set up in business for themselves with borrowed capital. For such a comparatively small fortune, perhaps 2,500*l.* of our money, Dr. Lampe certainly made ample provision in the way of trustees, no less than seven being appointed; it is pleasant to hear them all spoken of as "my loving and good friends." They were all members of the Society to which he belonged.

With the will is an interesting inventory of Dr. Lampe's effects, in the

handwriting of Richard Fell. It is written on a small folio sheet with two embossed 6*d.* stamps, and is as follows :

“May ye 14th, 1711. A true and perfect Inventrie of the goods and Chattells of Henery Lamp of Ulverstone Physician late Deceased apprised by us whose names are here subscribed as followeth.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
First his purse Apparell horse and Riding gear		19	04 00
It. goods in ye Bodiestead of ye house, vizt. Girdle* Brandiron† Ratten crook Tongs peulher‡ brass Tables Chairs and other things		03	06 00
It. goods in ye parlour vizt. a bed Bedsteads Curtaines, Cupboard Chairs and Clock and some other small things		02	13 04
It. goods in ye Butterie§ vizt panspeulher Earthenware and Wood vesell		02	07 06

* A round iron plate for baking.

† An iron frame to set a pot on.

‡ Pewter vessels or utensils.

§ Buttery, an apartment where butter, milk, provisions and utensils are kept.

	<i>l. s. d.</i>
It. good(s) in ye parlour Chamber, Trunk, glass and Tables and stands 6 Chairs a peare* bed- steads Curtaines and bed- ing and other things	04 10 00
It. goods in ye roome ouer ye house 2 Chists, peare Bedsteads beding Chaires and other small goods	2 03 04
It. Meale Malt Malt Millne,† Barley and secks	03 03 04
It. Bookes, Boxes, Botles, Druggs, and other uten- sills belonging to his practice	07 13 04
It. Cart, Wheeler, Cart- geare, and ffuell	00 13 04
It. Bills, bonds, specialtyes‡ and plait§	573 10 00
It. in Desperate Debts	12 09 00
	631 14 06
	<i>l. s. d.</i>
ffunerall Expences	6 05 00

* Pair.

† Mill, from the Saxon Miln.

‡ Obligations or bonds, evidences of a debt by deed
or instrument under a seal.

§ Plate.

|| Desperate, meaning doubtful, (really irrecoverable).

Aprisors Richd fell* John fell Stephen
Fell.†

Ulverston

In addition to the Inventory are two bonds bearing the same date, viz., 14th May, 1711, by one of which Tabitha Lampe and the Trustees agree to educate Ephraim and Robert Lamp, and provide them with sufficient meat, drink, cloaths, and all other necessities agreeable to their condition and estate, and make a true and perfect Inventory of all the goods, &c., belonging to said children, and exhibit same at the Registry of the Consistory Court at Kendal, 2nd February next, and pay legacies, &c., according to the Will of Henry Lampe, decd.

* Richard Fell would no doubt be nearly related to John, perhaps his brother. For particulars of the latter see note page 60.

† Stephen Fell was apparently born in 1684, the son of John Fell above, and his wife, Sarah. He was brought up as an apothecary or surgeon, and seems to have commenced practice at Wray, parish of Melling, where he lived some years. He married in 1719, at Friends' Meeting House, Yealand, Margaret Skirrow, of Wray, and had issue born there, viz.: Sarah, John and Agnes. Stephen Fell afterwards settled in Ulverston, became a successful practitioner, and was commonly known as Dr. Fell. His house is still in existence in King Street. Some quaint letters and professional bills of his, dating from 1734 to 1750 have been preserved and printed. Dr. Fell died in 1773, and was buried at Swarthmore, his wife's death having occurred in 1764. His son, John, born 1724, succeeded his father as a surgeon, and was also known as Dr. Fell, and lived in his father's house. The son of the latter, William, born in 1766, was the author of the "History and Antiquities of Furness," previously named in the Preface, and from the Introduction to which most of these particulars are given.

The other bond relates to the proving of the will in the Archdeaconry of Richmond, before the Lord Bishop of Chester, his Commissary.

Dr. Lampe's younger son Robert, only survived his father one year, dying III. 13, 1712, and was buried at Height or Swarthmore, two days after. Whether the elder brother Ephraim, only in his sixth year at his father's death, attained manhood and followed his father's profession, in which the Doctor took so much delight, we have been unable to discover, although no reasonable pains have been spared. From Lampe's will it would seem to imply that his sons were not very strong. Ephraim may, of course, have moved to some other district, but neither himself nor his mother are mentioned in any of the family wills of the middle of the last century. Tabitha Lampe remained a widow for over five years. She removed to the parish of Highgate, in Kendal, and married at Friends' Meeting House, Kendal, V., 17, 1716, Thomas Willan, of Highgate in Kendal, widower. He was apparently, the son of Richard Willan, of Sedbergh Meeting, where he was born VIII., 1, 1665. He resided at Garrs in Marthwaite Parish, Sedbergh, Yorkshire, when he married his first wife, at Friends'

Meeting House, Stramongate, Kendal, in 1696; her name was Ruth Midleton, of Kendal. By her he had issue; of whom two daughters lived to be married. He himself appears to have died at his old home of Garrs, in Marthwaite, and was buried at Brigflats Quaker Burial Ground, VI., 16, 1720. No particulars are forthcoming as to the burial of either of his wives. By his dying at Garrs it looks as if he were for the second time a widower. He had no issue by his second wife. Neither his will nor that of his wife, Tabitha, are to be found in the Richmond Archdeaconry, apparently. Whether Tabitha was able to carry out the doctor's wishes as to her son, if living, or to the Lampe kinsfolk in Prussia, history does not show.

Here we must reluctantly bid farewell to the history of the good doctor, his kinsfolk and friends.

FINIS.

APPENDIX.

Note on Hugh Chamberlain
(see page 57).

The history of Hugh Chamberlain and the Land's Credit, is one of great interest and importance, so much so, that a volume might easily be written on it. From Dr. J. H. Aveling's account of the life and writings of Hugh Chamberlain, from original pamphlets and other sources, we give the following summary. Hugh Chamberlain the elder, M.D., F.R.S., physician and economist, was one of a celebrated family, of which several members were noted for obstetric science. He was the eldest son of Peter Chamberlen, M.D., by Jane, eldest daughter of the famous Sir Hugh Myddelton, Bart., the founder of the New River Company, and niece of Sir Thomas Myddelton, Lord Mayor of London, and Lord of the Manor of Stansted Montfitchet, Essex. Chamberlen was born in the parish of St. Anne's, Blackfriars,

between 1630-34. He was early engaged in schemes of a more or less visionary character, and in 1666 he had a project for freeing London of the plague. In 1670 he published a translation of a treatise by the celebrated surgeon François Mauriceau, on midwifery, which passed several editions. In 1673 he became physician-in-ordinary to King Charles II. In 1685 he published *Manuale Medicum, or a small Treatise of the Art of Physick in general, and of Vomits and the Jesuits Powder in particular*. This brought him into disrepute by the faculty, who considered him an empiric. In 1688 he was fined for illegal and evil practice of medicine. While his politics were detested at court, he was in favour as a physician, and attended the Queen of James II. at the birth of most of her children. In 1686 he was pardoned of all treasons, etc. His last medical effort was in 1694, he having been for several years engaged on his famous Land Bank scheme. In 1690, issued from his house in Essex Street, *Dr. Hugh Chamberlen's Proposal to make England Rich and Happy*. The plan was modified, but, briefly stated, the bank was to advance money on the security of landed property,

by issuing large quantities of notes on the fallacy that a lease of land for a term of years might be worth many times the fee simple. Some forty-five pamphlets were issued on the subject during the next nine years, most of which may be seen in the Guildhall Library. In 1693, he laid his plans before the Commons. The project was revived and passed in 1696. Most of the pamphlets appeared in 1695, some of them comparing the Tunnage-bank, lately established by parliament, with his own scheme. There are four very curious lists of names of subscribers, alphabetically arranged, one of which is entitled "*A List of Names of the Subscribers of Land and Money towards a fund for the National Land Bank.*" "Note, That those who are marked thus † are qualified to be Directors, having subscribed 3,000*l.* Value: Those who are marked thus * have no vote. London, Printed by J. D. in the year MDCXCV." John Briscoe and Thomas Neale figure as signatories. The names of subscribers increased by leaps and bounds. An early list in 1695 (July 23rd), includes some 170 names, the second 468, the third 1,180, and the fourth 1,530. The names include a great many people of influence and title. Every 1,500*l.* subscribed was

considered equal to 2,000*l.* in land. Amongst the subscribers in the last two named lists, were several of Lampe's Quaker associates; his own name does not appear, unless Mr. H. L. refers to it. Amongst the Quakers were Mr. Nathaniel Marks, Mr. Francis Camfield, Mr. Matthew Mead, Mr. William Mead, Thomas Story,† Esq. (? the well-known Quaker evangelist), Mr. Robert Stringfellow,* Mr. Daniel Wharley,† (son-in-law of Isaac Penington), Mr. John Wilmer,† (father-in-law to Lampe's future brother-in-law, Jonathan Gurnell), and his (J.W.'s) uncle, William Sherwood of East Hendred and London, not a Friend however. There is an account showing that the value of the estates in the several counties subscribed from Thursday, 11th June, to Saturday, 17th August, 1695, amounted to the large sum of 83,881*l.* 14*s.* 0*d.* per annum. Another account gives: "The names of fifty-one Persons, chosen the 10th of September, 1695, at Draper's Hall, in Throgmorton-street, for a committee to consider of proper methods for Settling and Establishing A National Land Bank, to meet at Two of the Clock in the Afternoon precisely." Monthly accounts were also printed. On the speedy collapse of this ambitious scheme

it was received with a storm of derision, and its unfortunate projector was forced to fly the country, going to Scotland in March, 1699. In 1700 he urged the latest development of his bank, and two years later he busied himself with a scheme for the union of Scotland and England, on which he wrote one of the most able political pamphlets ever penned. He retired to Amsterdam, and was living in 1720 in obscurity and poverty. By his wife, Dorothy, daughter of Col. John Brett, whom he married in 1663, he had, with a daughter, three sons, of whom Hugh, born 1664 and died 1728, was a famous physician in his day, and the inventor of the obstetric forceps. He is buried under a sumptuous monument in the North Aisle of Westminster Abbey, which is said to disgrace it, as he was in some ways a contemptible character.

NOTE.—The original spelling, both in the autobiography itself, and in the will and other documents, &c., has been as far as possible retained.

at conigsberg, in prussia, or in Bremen, a city of germany,
both which have a trade with England..... written in
in lverston y 17 = day of y first month called march. in y
year 14¹⁰/₁₁ Signed sealed & acknowledged in y presence of us:

Henry Lampe.

The last will and Testament of Henry
Lampe.

Richd Fell John Fell

Stephen Fell

Talitha Lampe

Robt Gurnell James Birkett

Isaac Wilson James Denson

CM
S R Rawlinson



Facsimile of a portion of the Will of Dr Lampe, Signatures
of himself, his wife, his brother-in-law Robert Gurnell, the
witnesses to his will and some of his trustees and friends.
Also a copy of his seal.

J. L. G. 30 Nov. 95.

at Cambridge in 1797
both which have a
reception of 17-20
year 1711 1712

The last week

of the year

of the year

of the year

of the year

NOTE TO THE ILLUSTRATION
OF
OLD ULVERSTON.

The house on the right with two peat roofs, and the two figures under one of them, is that in which Dr. Fell lived. It still remains, but is much altered, having two large shop-windows inserted, and the entrance is at the angle.

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